

# SPiritual

# TELEGRAPH

## DEVOTED TO THE ILLUSTRATION OF SPIRITUAL INTERCOURSE.

"THE AGITATION OF THOUGHT IS THE BEGINNING OF WISDOM."

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WHOLE NO. 195.

### The Principles of Nature.

#### THE DOCTRINE OF PLENARY INSPIRATION.

If ye have not kept my Commandments, and I will say the Father, and have not given you another Comforter that ye may abide with you forever, the Spirit of Truth whom the world can not receive, because it seeketh not, neither knoweth him.

The evils resulting to man and society from a blind deference and servility to authority, demonstrate that such principle of action is not in accordance with the laws of the divine government which pertain to man's highest nature and destiny. It is a universal truth that where an evil consequence flows from the observance of a certain principle of action, such principle is not well founded.

The mind has a mode of existence peculiar to itself. It has its laws of action and manifestation, of growth and development, as the same as the body; and these laws must be carefully noticed and obeyed, or the mind will become unhealthy, and will languish like the physical body. It has its symptoms of health and disease, and they are certain indications of its condition.

As the only method of restoring health to the diseased body is to return to the laws of health, so the only method of restoring health to the diseased mind, is to return to the laws of mental health.

The mind has its appropriate nourishment as well as the body, and that which nourishes it must be received, digested, assimilated and incorporated into, and thus becomes a part of it, to nourish and develop it.

That food which does not contain nourishment suitable to supply the needs of the body, and which is indigestible, is unhealthy, and impairs the system, tends to introduce disease, and thus works ruin where life and health ought to prevail.

That food which from its nature and condition is indigestible, can not become assimilated, and hence it can not nourish and build up the system, but, on the contrary, it becomes a cause of irritation; it impairs the functional action of the organs of digestion and assimilation, and thus prevents the body from receiving true nourishment from any source, thus tending to induce disease, misery and death.

The same is also true of the mind. It can be enlightened by no truth which can not come into its understanding. It can be nourished by that truth only which becomes *consciously* its own. Hence the mind must receive truth into its understanding before it can make it its own; and whatever of truth will not or can not come into its understanding, it can not receive.

The mind, like the body, can be nourished and developed only by that which it can receive. As the infantile body requires milk for its nourishment, so also does the infantile mind require the milk of truth for its infantile nourishment. The mind has no natural demand for those truths which lie beyond the sphere of its mental unfolding, and therefore it can not properly receive them; and if it attempt to do so, it will fail in its perceptions, will become confused and disordered, and falsehood will take the place of truth.

To the mental being, the universe is one great ideal. The mind can know nothing of external being farther than it is translated into its consciousness; upon the principle that the mind can know nothing but its own consciousness, and that which is wrought therein. Hence the mind can know nothing of the external universe, except its own ideal thereof, and it can only in nothing except according to its own ideal. Talk to it of the outward universe, and it can understand you no further than its conscious perception can embrace the universe. Talk to the mind of the solar system, and it will understand you no further than in its conscious perception it embraces the solar system. Talk to it of the earth with its mountains and valleys, its forests and its fertile fields, its rivers, seas, and its oceans, its empires, kingdoms, and states, and all these must be translated into its conscious ideal, and according to such translation will it perceive your meaning.

There are as many mental universes as there are minds to form the ideal of them, and there is as great a variety of these ideal universes as there are varieties in the capacities of those minds forming these ideals. There are as many gods—that is, ideal gods—as there are minds to idealize him, and these idealized gods, whether true or false, are the objects of religious worship and veneration. When man says he believes in God, he means he believes in his idealized god; that is, he believes in God according to his ideal of him.

The universe of itself has an existence as a divine fact, independent of any idea which man may have of it. God of himself exists independent of our perception of him. But neither does the universe nor God exist to the external mind, except as they exist in its external idea. Consequently, the universe and God are very differently represented in different minds, according to the condition of development and consequent understanding.

Here, then, is an important truth to be understood in the very outset of our investigation; and that is, the distinction to be made between the ideal and real. The real is God's, the ideal is man's, and the law of true development is that which shall cause the *ideal* in man to harmonize with the *real* in God; to unite the *ideal* in perception with the *real* in being.

Let us then establish ourselves upon the real, that we may be able to apprehend the true boundaries between it and the

ideal. The first point of establishment is this: whatever of the external the mind perceives, it perceives according to its image or portraiture upon its consciousness, which image or portraiture is the true or false representation of that existence in the mind.

A second point of establishment is, that this conscious image or portraiture is not the real existence, and it may bear no resemblance to it; and yet it must be that which the mind receives for the real existence; and it can receive no other, and believe in no other, than the one impressed upon its consciousness; and that which is impressed there will be according to his condition and development of the mind.

From hence it will be perceived that real existence is one thing, and the mental perception of that existence is quite another; and that the mind has the truth of existence only as its perceptions correspond with the actuality; and that the mind's perception thereof will be according to its condition of being accurately impressed by that which is to be represented.

Hence, again, it becomes most obvious that the mind can not perceive the truth of any being or existence which lies beyond the sphere of its mental unfolding, no matter by whom declared, or upon what authority affirmed. The mind is capable of perceiving whatever can come into its consciousness, and nothing further.

Education consists in unfolding and leading forth the powers and faculties of the being to which it is applied. Educating the body consists in unfolding the capabilities of the body, and educating the mind consists in developing the powers and capabilities of the mind. Everything which makes its impress upon the mind, awaking thoughts, ideas, images, feelings, sentiments, etc., constitutes a portion of its educating circumstances.

Those circumstances which awaken true ideas of being and existence, and present them in their true order and relation, are favorable to true development; those of a contrary character are adverse thereto.

The ideas awakened in the mind through the instrumentality of words, external language, phenomena, etc., depend upon the condition of the mind being impressed, and its capacity to perceive their significance. Different minds, according to their different conditions and capacities, will receive different impressions from the same language, phenomena, etc., and the ideas and impressions thus received will be to them, the representatives of that which was spoken, observed, and perceived.

That this is so, the universal observation of all will affirm; that this must be so, the philosophy of mental impressibility will demonstrate. Hence there can be no fixed rule—no determinate by which the real in the universe shall be translated into the ideal in man; so that all conditions of mental development shall understand alike the same language, phenomena, or truth. Those only can see and feel alike, who are in the same general condition of impressibility.

The physical constitution of man is such that all can not perceive alike natural phenomena; and this difference extends to mental constitutions.

Some can not perceive so as to distinguish colors; others have no perception of harmony in musical sounds; others can not appreciate the proportion of numbers and quantities; others perceive not relations and distances.

Owing to this dissimilarity it is impossible to have any external standard of truth, which shall be applicable to all classes of minds. It is impossible to adopt any system of physical or mental discipline which shall be suited to all. That which makes a truthful impression upon a mind in one condition, makes a false impression upon a mind in an opposite condition.

The same is true of evidence. That which produces overwhelming conviction in one mind, makes no impression on another and differently conditioned mind. There is no fixed standard, and there can be none, by which to determine the quantity of evidence necessary to produce conviction. Each mind is subject to the law of its own relation and condition, and that alone must determine its impressibility. Its convictions must determine the amount suited to its condition. And that amount of evidence which perfects conviction is sufficient; any less than that is not.

Here, then, is laid the foundation for considering the philosophy of the great diversity of opinions which prevail in the world, even among those studying the same phenomena, reading the same book, and listening to the same teachings. No system of truth which is not adapted to all conditions of mind, can establish unity of faith among all conditions. Every man must translate into his own ideal, and believe or reject according to such translation.

Some minds are constitutionally predestinarian; others are of the opposite character. The more intellectual are predisposed to the doctrines of fatalism or predestination; the less intellectual and more emotional are predisposed to the doctrine of free-will.

This predisposition is owing to constitutional peculiarities, by which they are led to adopt different standards of criticism. The intellectual mind adopts the rational standard, which inevitably eliminates fatalism. The emotional mind adopts the standard of feeling, which leads to *free-will*. He can not prove by argument that he is *free*; but he feels that he is, and that is sufficient. The former relies upon his thoughts; the latter upon his feelings.

This difference is even manifested in the physical organism and physiological development of these classes. The predestinarian or Presbyterian exhibits a fair development of the intellectual organs, attended with a long, lean face; from which has arisen the expression, "long-faced Presbyterian." The Methodist, who

represents the opposite doctrine, exhibits a very different organism—usually a round, full face, full of emotion and sympathy.

Owing to the difference of mental constitution and development, men can not see alike in all things. They must differ in their ideas of facts, truths and principles, just so far as they differ in mental condition and development. Each must translate by his own standard, and his belief must be according to his translation.

The conditions by which communications are made from mind to mind, are such that *each mind* must be responsive to the other in that which is to be communicated. If one mind possesses that which can find no response in the consciousness of the other no communication can be made upon such subject. Thus, if I wish to communicate with a man who has been born blind, and who, consequently, has had no conscious experience of light, color, and such other sensations as are peculiar to sight, I can not communicate with him upon those subjects involving a perception of light, because there is nothing within the range of his experience which responds to my mental condition.

I may converse with such an one, and may awaken certain ideas in such a mind, but the ideas thus awakened will not respond to the truth of that which they represent. The blind man's idea of light and color will not be a truthful representation thereof; and were he to be restored to sight after having formed these ideas, he would find them an impediment rather than an aid to a truthful perception.

The same is true of all false perceptions. The mind which entertains false ideas upon any subject is in a worse condition for receiving the truth upon such subject, than one who has no ideas at all thereon. It is like building, when the rubbish of a previous edifice is to be removed before the true foundation can be laid.

Hence we can understand how it is that God can make no infallible revelation of his will to man, except by inspiring man to receive it, and that inspiration will be necessary to all who are

as *men*, clothed in human language, comes under the same law as communications from one to another. External language, no matter by whom used, is but a sign of that which is sought to be communicated, and it becomes significant according to the condition and capacity to perceive its meaning, in the one to whom it is addressed.

This conclusion can not be avoided. It is an almost self-evident truth that God can not make an infallible revelation of his word and will to man, any further than man is infallible in his understanding of perception.

It is important to be remembered that our belief in any doctrine or truth must conform to our idea of that which is to be believed.

A true idea or perception can alone lay the foundation for a true faith. Our belief is not in the Bible, but in our understanding of the Bible. Neither is our belief in God, but in our idea of him. So far as we have a true perception of the divine being and character, so far have we the foundation for a true faith in him. But so far as our perception is false, so far will our faith be erroneous.

A professed faith in any creed or doctrine which we do not understand, is absurd. What we know to be true, we know to be true; what we do not know to be true, we do not know to be true.

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## Interesting Miscellany.

## "LET US HELP ONE ANOTHER."

A man very lame, was a little to blame,  
To stray far away from his humble abode;  
Hot, thirsty, bent and heavily tired,  
He laid himself down on the road.

While thus he reclined, a man that was blind,  
Came by, and entreated his aid,  
Deprived of my sight, unaccustomed to night,  
I shall not reach my home, I'm afraid.

Intelligence give of the place where you live—  
Said the cripple—perhaps I may know it;  
In my road it may be, and if you'll carry me,  
It will give me much pleasure to show it.

Great strength you have got, which alas! I've not,  
In my legs so fatigued every nerve;  
For the use of your back, for the eyes which you lack,  
My pair shall be much at your service.

Said the poor blind man, What a wonderful plan!  
Pray get on my shoulder, good brother;  
I am all mankind, if they are but inclined,  
May constantly help one another.

Tom GALT Camel Extravaganza.—The following facts and observations in relation to camels came out in the course of a discussion in the Farmers' Club in New York, a few weeks since:

Mr. Durstall referred to the value of camels in the south-western portions of this country as beasts of burden for travelers, and especially to the army. The climate and soil is equally adapted to them, with the southern regions of Europe, Western Asia, and Northern Africa. In March, 1860, the Government appropriated \$20,000, to be expended under the direction of the War Department, in introducing camels and dromedaries for the use of the army in the West and Southwest. A Camel Company was chartered by the Legislature of New York in 1861, and three Commissioners were appointed, who were now pursuing their education. The men introduced a map, and showed that many parts of this country correspond exactly with a portion of Europe, Africa, and Asia. Thus Egypt has its corresponding part in Louisiana and Texas; Turkey corresponds with Florida; the Cities with Lake Champlain, and Constantinople with New York city; Cairo with St. Augustine, Fla., etc. Constantinople is a great central point between Europe's Bay on the north, the Atlantic Ocean on the east, the Gulf of Mexico on the south, and the Rocky Mountain on the west. The camel, both and wild are indigenous in Africa. The climate and soil have much to do with hardness—the horse in Africa being much more hardy than elsewhere. The Arabian camel has but one hump, the dromedary two; while the Bactrian camel has two humps. The Arabian camel, without green or mads food, cannot endure deprivation of water more than four days. The natural food of the camel is dry, sandy grasses. Mr. Bartlett, of the Mexican Survey, is quite confident the camel is peculiarly adapted and quite essential to travel in New Mexico, Western Texas, etc.

Mr. Edward Mayhew was next introduced, and went into a full and lengthy discussion of the peculiarities, etc., of the camel. Himself and Mr. G. King, two of the Commissioners of the American Camel Company, have been for sometime making extensive investigation on this subject, which they are still continuing. Mr. M. states that the camel feeds on the cactus, and drinks brackish water two qualities eminently fitting the animal for crossing the plains to the Rocky Mountains. The camel's tolerance not limited by climate, but by the character of the surface. By shooting it will do well in any locality. Some of the most locality and have come to be found in the cold regions of Asiatic Russia. They are adapted to drudge—a pair will draw three thousand, six hundred pounds with ease. The dromedary will "ambale" eighty miles, or gallop two hundred miles in twenty-four hours. Camel's milk and flesh are superior article of food. Their tails are nearly equal to sperm-cats or warthogs, and their epiglottis is very sharp. They are long-lived; are little subject to disease; have great powers of endurance; are sure-footed; are not easily scared; will not get up right stampedes; and if stolen by unexperienced Indians can not be driven rapidly away. They make capital safety-poles, as their riders are raised up so high as to have a wide range of vision. The high table lands of New Mexico and Texas are just like their native country.

It has already been proved that when imported here they live out their natural term of life. The horses, dog and sheep are not indigenous here, but have become so accustomed that they even surpass those remaining in their natural abodes. The camel proves even more than these animals. The Bactrian camels are fully domesticated, and thrive well in colder climates in Russia than that prevailing in the Northwestem Territory of the United States.

Mr. Wenzel's Phenomena.—It is curious and deeply interesting to observe how much of the advance which mankind has made in some of the most essential branches of material improvement, has been effected in the last quarter of a century; and on the other hand, in how many departments human intelligence reached its culminating point ages ago. It is not likely that the world will ever see a more perfect poet than Homer, a greater statesman than Pericles, a sublimier or more comprehensive philosopher than Plato, a sculptor equal to Phidias, a painter superior to Raphael. Certain it is that the lapse of twenty or five and twenty centuries has given birth to none that have surpassed them, and to few who have approached them. In the fine arts, and in speculative thought, our remotest ancestors are still our masters. In science and its applications the order of precedence is reversed, and our own age is more prolific and amazing than the aggregate of all the ages which have gone before us. Take two points only, the most obvious and the most signal—leomotism and the transmission of intelligence. At the earliest period of authentic history, man travelled as fast as in the year 1850. Nimrod got over the ground at the rate of ten or twelve miles an hour. Napoleon could go no faster. Between 1830 and 1840, we raised the maximum of speed from ten to twenty miles.

The first three thousand years did nothing, or next to nothing; reached the limits of possible achievement in this direction; for no one imagined that any greater speed was attainable or would be bearable. Again: It is probable that Abraham sent messages to Lot just as rapidly as Frederick the Great or George III transmitted orders to their Generals and Admirals. In 1794, the old wooden telegraph was invented, and made a certain, though a partial and slight, advance. But, with this exception, the rate at which intelligence could be conveyed had remained stationary at that of ordinary locomotion on horseback up to 1840. In 1840 we communicated over immeasurable distance in inexplicably infinitesimal subdivisions of time. The experiment was made, and a message was transmitted from Belgrade to Liverpool *instantaneously*. A spark given at Dundee could fire the cannon of the Invalids at Paris. Here too, at a single leap, we have reached the *new plus ultra* of earthly possibility. In ten years—say, in five—we have cleared the vast space between the speed of a horse and the speed of lightning.—*North British Review*.

MONUMENTS OF GAMBIT SURVEY.—Probably no citizen of the United States, save perhaps the late Anne Lawrence of Massachusetts, has shared more liberally with his fellow-men the advantages of a princely fortune than Garrit Smith; and by far his greatest benefaction, exceeding the aggregate of all others, is yet to be bestowed. Within a few years past he has given \$25,000 to the Library of the City of Oswego; \$20,000 to 400 poor women; 50,000 acres of land in lots of 50 acres each to colored people; 50 acres each, with \$100 apiece, to 500 poor men; 20,000 acres in Madison, the county where he lives, to an Association of young men, and onward gifts numbers were interested, and they were known to an extended circle of the time; but his private benefactions have been on the same scale of liberality. He has given farms of good tillage land to many poor men, and the needful supplies to promote their cultivation. An innumerable variety of other calls upon him have been generously responded to, and he has witnessed with infinite satisfaction the permanent benefit conferred by his landed gifts upon the recipients who have settled on his acres. Although in some cases the farms to which land has been given to a score of hundreds of persons at a time, have not always been able to raise their honesties upon it, or retain its use for their own agricultural purposes, still the aggregate benefits from his donation of lands have been very great, far exceeding the actual value at the moment of the lots and handily distributed. These noble acts of considerate generosity are practical illustrations of Garrit Smith's long cherished views of the use of property by the rich, and of the relations of this class to the poor, as well as evidences of his own consistency in the opinions he has so frequently expressed of the accumulation of property in the hands of the few.

Mr. Smith's father was once an associate in business with the late

John Jacob Astor. They dealt together largely with the Indians of this State early in their career, and subsequently extended. Mr. Smith, the father, was popular among the Indians of the Six Nations, and before the right of those people to sell their lands was taken from them, made extensive purchases of the tribes in this State. On his death he left to his son (the present Garrit Smith) over a million acres of land, mostly situated in Northern and Central New York. A moiety of these acres he has disposed of. Among the lands which he still retains are extensive tracts in Madison county and large tracts in Oswego, which in view of the prospective growth of the city of Oswego—a place which is receiving a new start from its profligacy—must become of immense value.

MUSICAL DEMONSTRATIONS.—Gov. Talmadge, in a letter to the *Watervliet Intelligencer*, states the following facts:

"On the occasion I saw a young lady entranced, and in that state, with her eyes closed, she played on the piano from one to two hours, without intermission, in the most expert style. All the pieces played purported to be composed by spirits, and were never heard or played before. Amongst others was a 'dirge,' which, to my ear, surpassed any music of the kind I ever heard, and the mode and style of playing it were equal to what we understand of the most eminent performers and composers. She also played a 'taste piece' never heard before. Nothing of the kind could surpass it. There were the approaches, the attack, the charge of cavalry, the parts representing the French, English, Irish, Scotch, etc. The Scotch brigade came up under the music of the bagpipes; and it would seem impossible to give such a perfect imitation of the bagpipes on the piano. Afterward came the burial of the dead, the slow and solemn music to the grave, and the perfect resemblance of the beating of the muffled drum directly under the feet of the medium, the volume of malediction, the booming of canon at intervals along the distance, and the quick and lively air on the return. The eyes of the medium were closed during the whole performance. The style of playing and fingerings of the instruments were entirely different, and the artist's skill far surpassed her playing in her normal state. In truth, except under this influence, she had not the physical ability to play such a length of time without intermission. The style of the medium were changed from time to time, as if some new performer had just appeared. During the performance, the piano at intervals, and for fifteen or twenty minutes in succession, would beat time to the music by raising the two front feet from the floor, and still striking the floor so gently as not to distract in the least. The piano was so large and ponderous that a strong man could scarcely raise the front feet from the floor.

On another occasion, whilst four of us, the medium being one, were sitting round, the piano on the opposite of a large room was played with no human being near it. The performance was of the most splendid character. I have often heard Strackewich and Meyer, and, without hesitation, they never surpassed it. The piano was then closed by the Spirit. The same mode was repeated, with this difference only—that it was not so loud on account of the piano being closed. The piano was then opened by the same power, and played by striking the strings on the inside, instead of the keys. Oh! what a wonderful thing is this 'oddy force,' that supersedes mind in making intelligence!"

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